

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Let-say[*you*[s]]: (*had been*) revealed[1] to me verily it[x][2] *istama'a*[3] (*affirmably listened*) *nafaron* (*three to less than ten*) of the Jinn, so said they[z]: verily we heard a Qur'an[x] *Ajaba*[4]*n* (*primely-marveling*).	قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓا۟ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ﴿١﴾
2. [*It*[x]] divinely-guides to the *rush'de*[5] (*discernment at maturity and strict adherence to what is right*) so we believed by it[x] and never [*we*] partner (*other deities*) by our Lord an *ahadan*[6] (*a lone/any-one*).	يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا ﴿٢﴾
3. And verily He, (*is*) *ta'aala* (*ever elevated*[*He*]) our Lord's *Jaddo* (*Majesty/emanation*) neither *ittakhatha*[7] (*took and made* [*He*]) a she-consort and nor a child.	وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةً وَلَا وَلَدًا ﴿٣﴾
4. And verily it[x] [was] saying our mooncalf on Allah *shattatta* (*excessiveness*).	وَأَنَّهُۥ كَانَ يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ شَطَطًا ﴿٤﴾
5. And (*that*) surely we presumed that never say the mankind and the Jinn on Allah *katheban*[8] (*utter-lie*).	وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ ٱلْإِنسُ وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا ﴿٥﴾
6. And verily it[x] [was] men of the mankind refuging by men of the Jinn, so they[z] augmented them an overburden.	وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾
7. And verily they[z] presumed like you[c] presumed that never missions[9] Allah an *ahadan*[10] (*a lone/any-one*).	وَأَنَّهُمْ ظَنُّوا۟ كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ ٱللَّهُ أَحَدًا ﴿٧﴾
8. And surely we touched the Heaven[w] so we found it[w] (*had been*) filled (*by/with*) hard watchers and flames.	وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾
9. And surely we were sitting of it[w] sittings for a hearing; so whoever *yasta'me'ea*[11] ([*he*] *seeks/affirms-listening*) now [*he*] finds for him a flamer-ambush.	وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَٰعِدَ لِلسَّمْعِ ۖ فَمَن يَسْتَمِعِ ٱلْـَٔانَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا ﴿٩﴾

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[1] The word "أوحي" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "الوحي" is *fire* or *king*! See اللسان!

[2] The pronoun "ه" in "إنّه" = is "ضمير الشأن"="the *case* or *conditional* pronoun"="*the fact of the case*"="*that*!"

[3] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

[4] The word "عجبا" could be: (1) the *infinitive* noun for *intensity*, so primely is prefixed; or (2) *subjective noun* meaning *causing wonderment*, *possessor of wonderment*! See الدر المصون!

[5] See the *Lexicon* attached to this *Translation* for the word "الرشد" and its meaning!

[6] See the *Lexicon* attached to this *Translation* regarding "أحد"!

[7] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأخذ," as stated in لسان العرب; so,"إتّخذ" is always taking *and making some thing* of what was taken! Thus, it is *not* just the mere *taking*!

[8] The word "كذباً" is an *infinitive noun* to intensify the action of the verb, hence utter is used for such intensification! See إعراب القرآن لمحمود صافي!

[9] The word "بعث" carries several meanings, among them: *sent*, *arouse*, *resurrected*, *awaken*, and *prompted*!

[10] See the *Lexicon* attached to this *Translation* regarding "أحد"!

[11] See the *Lexicon* attached to this *Translation* for the *effects* of the letter "س" added to a word, as "يستمع!"

10. And surely we not *nedrey*(*profoundly know*): is evil(*to be/being*)wanted by whom[p] (*are*) in the Earth[w] or wanted by them their Lord *rashada*[12] (*discernment of maturity and strict adherence to what is right*).	وَأَنَّا لَا نَدْرِىٓ أَشَرٌّ أُرِيدَ بِمَن فِى ٱلْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾
11. And surely we, of us the *ssa'lehoona* (*righteous-people*) and of us lesser than *tha'leka*(*afar-that-it/*)[x]); we were *qedadan* (*splinter*) ways[w].	وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا طَرَآئِقَ قِدَدًا ﴿١١﴾
12. And surely we presumed that never [*we*] enfeeble Allah in the Earth[w] and never enfeeble Him [*we*] a fleeing.	وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ ٱللَّهَ فِى ٱلْأَرْضِ وَلَن نُّعْجِزَهُۥ هَرَبًا ﴿١٢﴾
13. And surely we *lamma* (*when/whence*) we heard the divine-guidance[x] we believed by it[x]; so whoever [*he*] believes by his Lord, then [*he*] fears neither a diminution, nor an overburden.	وَأَنَّا لَمَّا سَمِعْنَا ٱلْهُدَىٰٓ ءَامَنَّا بِهِۦ ۖ فَمَن يُؤْمِنۢ بِرَبِّهِۦ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾
14. And surely we, of us the Muslims and of us the *qasettona* (*unjust-people*); so whoever *aslama* (*he became a Muslim*) then those pursued *rashada*[13] (*discernment of maturity that always concatenates strict adherence to what is right*).	وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَٰسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُو۟لَٰٓئِكَ تَحَرَّوْا۟ رَشَدًا ﴿١٤﴾
15. And as-to the *qasettona* (*unjust-people*) then they[z] [were] for Hell[w] firewood[x].	وَأَمَّا ٱلْقَٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا ﴿١٥﴾
16. And had they[z] straightened on the way[w] surely We (*would have*) availed (*for*) them drinking[14] water[x] abundantly.	وَأَلَّوِ ٱسْتَقَٰمُوا۟ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَٰهُم مَّآءً غَدَقًا ﴿١٦﴾
17. To essay them [*We*] in it[x]; and whoever [*he*] shuns *a'n* (*off*) *thekre* (*Qur'an/message of*) his Lord [*He*] threads him a torment ascendingly.	لِّنَفْتِنَهُمْ فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾
18. And surely the mosques (*are*) for Allah; so let-not invoke you[z] with Allah an *ahadan*[15] (*lone/any-one*).	وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾
19. And verily it[x] *lamma* (*when/whence*) upped[16] Allah's *abdo*[17] (*a slave*) invoking Him, *kado* (*they*[z] *nighed/-verged/almost*)being on him a *lebada*[18] (*packed-crowd*).	وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾
20. Let-say [*you*[s]]: verily only [*I*] invoke my Lord; and I partner(*deities*)not by Him an *ahadan*[19](*lone/any- one*).	قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا ﴿٢٠﴾

[12] See the *Lexicon* to this *Translation* for this rather important word!
[13] Ibid!
[14] The word "أسقيناهم" *rooted* in "أسقى" and *not* "سقى!" And "أسقى" means *availed (liquid) for drinking*! Seeالراغب!
[15] The word "أحد" is a *proper noun* for whomever it is suitable to be addressed, be it a *singular*, a *plural*, a *masculine* or a *feminine*! See اللسان! It means: (1) a *unique one*, i.e. unlike any other, (2) a *lone*, that *stands apart from others*! (3) Literally *one*! However, in English "*lone*" is *singular*, standing alone! So, to keep the concepts of "أحَد" *and* "lone" simultaneously *transliteration* seems to be a must! The *applicable* "أحد" *will* or *should* be *obvious* from context where it appears!
[16] There is a *distinction* between "قام" = "*upped*" = "*got up* or *rose*" (*in the intransitive sense*, and "*stood*" = "وقف!"
[17] The word "*abdo*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!
[18] The word "لِبَدا" means packed-crowd, see اللتاج and القرطبي!
[19] See footnote 6365 above regarding أحدا!

21. Let-say [*you*[s]]: verily I possess for you[b] neither a harm and nor a *rashada*[20] (*discernment of maturity that always concatenates strict adherence to what is right*).	قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ٢١
22. Let-say [*you*[s]]: verily I, never havens me from Allah *ahadon*[21] (*a lone/any-one*); and never find [*I*] from lesser than/without Him *multahadan* (*a refuge/haven*).	قُلْ إِنِّى لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ٢٢
23. Except an announcement from Allah and His messages[w] and whoever [*he*] disobeys Allah and His messenger then verily for him (*is*) Hell's[w] fire[w] immortals they[z] (*are*) in it[w] ever.	إِلَّا بَلَٰغًا مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦ ۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ٢٣
24. Until if they[z] saw what (*had been*) promised they[z] shall know they[z] who[a22] (*is*) weaker succorer and lesser a number.	حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ٢٤
25. Let-say [*you*[s]]: *en* (*not*) *adrey* ([*I*] *profoundly know*) is (*it*) near what you[z] (*are being*) promised or [*He*] makes for it[x] my Lord an *amadan*[23] (*term-limit end*).	قُلْ إِنْ أَدْرِىٓ أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُۥ رَبِّىٓ أَمَدًا ٢٥
26. The invisible Knower, so not *yudh'hero* ([*He*] *discloses and empowers/manifests*) over His invisible an *ahadan*[24] (*lone/any-one*).	عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ٢٦
27. Except whom[p] [*He*] delighted of a messenger; then verily He, [*He*] threads from between his hands[w] and from his rear ambusher/ambushers[25].	إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ٢٧
28. To know that *qad* (*already and affirmatively*) (*had been*) communicated they[z] their Lord's messages[w] and [*He*] surrounded by what (*is*) *laday*[26] (*directly and possessively have*) them and *ahssa*[27] ([*He*] *comprehensively counted/reckoned*) every-thing numerically.	لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا۟ رِسَٰلَٰتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًۢا ٢٨

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20 See اللتاج and القرطبي!!

21 See the *Lexicon* attached to this *Translation* regarding "أحد"!

22 The word "من" here *could* be *interrogative* noun= who,* or *could* be *connective* noun= who, see الدّر المصون، لـ احمد الحلبي! I believe it's *more likely* to be *interrogative* noun= who,*otherwise it would be read: "الّذي!"

23 The word "نـهاية الأجل" = "الأمد," i.e. the term-limit end! See اللسان!

24 See the *Lexicon* attached to this *Translation* regarding "أحد!"

25 The word "رصدا" = "راصد," and "رَصَد" is *one of the plural form*, see اللسان! Or "رصدا" is "مفعول فيه به," So, that means (1) *ambusher* guarding and keeping away all unwanted intruders! Or (2) "*ambushers in an ambush-situation*," guarding and keeping away all unwanted intruders!

26 The word "لدى" in "لديهم" from "لدن" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which *closer spatially and more specific*! So, "*directly and possessively have*" (they [z]) seems to *indicate such closeness*! See اللسان!

27 The word "أحصى" is *comprehensively reckoned*, i.e. *accounted for from all aspects*, *not the simple enumeration*! See البصائر!